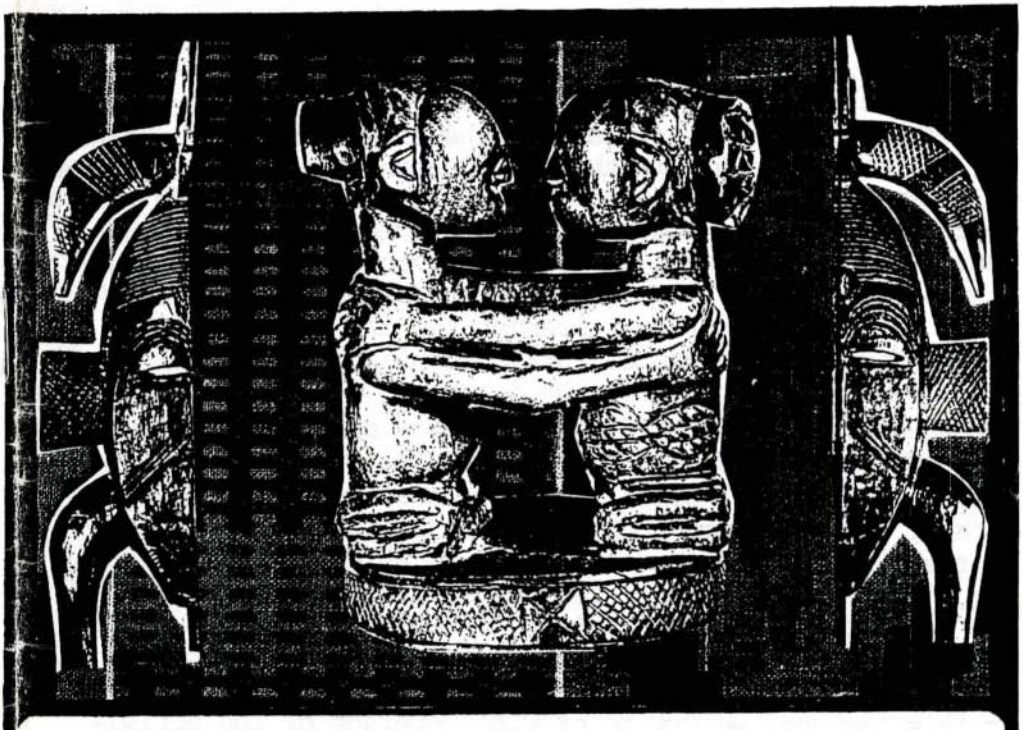
# HARAMBEE FLAME

VOLUME XXIV No. 7 July 2003



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# EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

# COMMENTARY

**The Case of Asan Akbar: To Protect with Words Only?**

Last week, as of this writing, a preliminary hearing in the case of Asan Akbar was concluded, with Army investigator, Patrick Reinert, recommending that Akbar stand trial at a general court-martial. Asan Akbar, a sergeant in the U.S. Army, is accused of the March 23rd grenade and rifle attack on sleeping army officers in tents at Camp Pennsylvania in Kuwait. Two officers were killed and others were injured. Allegedly, Akbar threw grenades into the tents, and, as the tents caught fire and officers ran out, he shot at them with an M-4 rifle. Akbar, an African and a Muslim, is said to have expressed concerns, before the attack, that U.S. forces would rape and plunder Muslim women and children in the course of the assault in Iraq. Akbar is facing two counts of premeditated homicide and three counts of attempted murder. He is being represented by military defense lawyers.

If he is found guilty of some or all of these charges, Asan will face very long time or government-implemented murder/death penalty. This is serious business. But judging from the lack of attention being paid to this case by organizations and media run by Africans in this country, it appears that not too many of us are seeing the seriousness of this business. This is not just a question of whether an African will be treated justly by a court system --whether it turns out to be a military or civilian court. We already know the answer to this question. And it really isn't simply an issue of whether this accused African is actually the person who did what he's accused of.

There are other issues. Press reports have characterized Akbar as a devout Muslim and as a soldier who was angry and rebellious. If he is, in fact, a devout Muslim, it would be consistent with a devotion to Islam for Akbar to want to protect other Muslims from harm--especially at the hands of non-Muslims. But if a Muslim--or a Christian, for that matter--is a soldier in a military force that is set to go to war against persons of his faith,

what is he supposed to do? If he is a man who is true to his faith, is sincere in his beliefs, and is a man of integrity, how is he to, in good conscience, take the lives of those who worship the same God he worships? How is he to even be a **part** of a military force that will take these lives? Even if he personally spills not a single drop of blood, but does nothing to stop others from doing so, how is he to face himself? Can he declare himself to be blameless?

But Akbar didn't have to be a Muslim to find objection to an attack on Iraq by the U.S. military. He didn't have to be a member of **any** particular religion to be aware of the history of the European(Caucasian)-supremacist concept and its manifestations in the systematic enslavement of Africans and other people of color and in colonialism and neo-colonialism. Akbar didn't need a belief in Allah, Jehovah, or any other God to be aware of European political, financial, and military leaders' proclivity toward playing God when it comes to their unquenchable desire to control the resources and chart the destinies of other people. Nor did this African need any particular religion to see the clear evidence of the imperial ambitions of the U.S. government in particular and the hypocrisy and double standards by which it points it fingers at other governments, organizations, etc.

As a descendant of enslaved Africans in this country, as one who has received neither an apology nor reparations from the government of the United States, Asan Akbar would be justified in seeing "Uncle Sam" as unworthy of his service--military or otherwise. And in view of this nation's history of abuse of Africans, we have to wonder why this brother joined the military in the first place. Did he, like so many people of color in this society, see the military as one of very few lawful opportunities for economic survival? Did he view enlisting as some kind of legitimate rite of passage? Who knows what might have been in this African's mind.

Whatever his reasons, Asan Akbar became a soldier in the U.S. Army. Now he stands accused of murder and attempted murder. But while much of the press has reported on this

case as if the brother's guilt is a foregone conclusion, the fact is that there are at least two people who have stated that they witnessed the attack and that Akbar doesn't fit the description of the soldier they saw firing his rifle into the burning tents. If it is the case that Akbar has been falsely accused, then he will need all the help he can get--both with regards to legal representation and to public advocacy on his behalf, on the streets and in the press.

But what if this brother did toss the grenades and squeeze the trigger on the M-4? He will still need help--the same kinds of help he'll need if he's innocent of the charges. His lawyer(s) will have to deal thoroughly with legal questions such as "diminished capacity," "mitigating circumstances," etc. Should Akbar secure counsel who will genuinely want to and be competent to advocate for him, he or she will be trying, first and foremost, to save his life. A showing will have to be made to a court that the brother's actions were triggered by an incident, or series of incidents, that had the effect of sending him "over the edge." Or/and a showing will have to be made that he had a pre-existing mental condition that would make him prone to seeing certain situations as provocations and then reacting to them with violence.

In recent years, there has been a small number of cases, involving Africans accused of killing Europeans, in which "black rage" has been put forward as either a defense or possible defense. "Black rage" is the idea that the knowledge Africans in this society have of the history of European-supremacist("racist") policies and practices here, in combination with current acts of European-supremacist discrimination and other forms of mistreatment that we face, can send certain of us into fits of violent rage against Europeans.

"Mainstream" African spokespersons have typically attacked "black rage" legal defense as ridiculous and absurd. They have done so as if they were offended by the idea that the American experience could be bad enough for some of us so that we could be made to flip out against Europeans. Of course, these are the same Africans, or same kinds of Africans, who can hold up Frederick Douglass, Harriet

Tubman, W.E.B. DuBois, et al as historical role models but get to feeling awfully uneasy--if not altogether embarrassed and/or ashamed--should the subject of Nat Turner come up.

These "mainstream" Africans, who, forty years ago, would have been known as the "responsible negro leadership," can manage to be critical of the U.S. government but shrink from saying or doing anything that might be interpreted by Europeans--or by themselves, for that matter--as unpatriotic. Some of these are opposed to this U.S. invasion and occupation of Iraq. But as opposed as they are, they are only opposed in words. If Asan Akbar did what he has been charged with and did so in an effort to protect Muslim women and children from rape and plunder, he was objecting to the war against Iraq in **deed.** He was putting his life on the line.

What if Akbar did do these killings and did so because an order by some European commanding officer was shouted too loud and sounded too much like "boy, pick that cotton." What if he did these killings and did so because he heard too much talk there at Camp Pennsylvania, too much hateful and "joking" talk about Arabs that reminded him of the European-supremacist attitudes about his own people back here in the states.

If this brother threw the grenades and fired the gun, it is probably the case that he acted out of passion and/or the dictates of his conscience. But what about those other Africans in the U.S. military, those who have killed or been prepared to kill Iraqis. Why? Not out of any passion, not because of dictates of conscience, but simply because they are following orders, doing their "duty." But many of these Africans of the "mainstream," who **say** they are opposed to this U.S. invasion and occupation, stand ready to welcome these soldiers home but apparently can't come to the aid of a soldier who opposed this war in **deed.** Apparently, actions **do** speak louder than words.

-Editor

# FROM OTHER SOURCES

**Group Established to Aid Men Without Spouses to Raise Their Daughters**

"Greg Jones loved being a father to his daughters. So, when his wife moved out in 1997, they filed for divorce and he filed for custody of the girls...in 1998 he was awarded custody of then 7-year-old Atiya and 17-year-old Angel...

"Raising girls as a single parent can be daunting. Family and friends are supportive, some even give more support to a man raising girls than many mothers get raising sons. The support is helpful, but Mr. Jones felt he needed something more.

"He met other men with similar concerns and no place to go for help. He started a group to help them, Black Men Raising Girls Alone(BMRGA). The group's goal is to strengthen the moral and spiritual fiber of Black girls that are parented only or primarily by fathers.

"BMRGA has grown into a national organization with members in California, Florida, Georgia, D.C., Illinois, Maryland, Nevada, North Carolina, Ohio, Pennsylvania and Virginia.

"'The first thing we tell men is to rid ourselves of the rancor in our hearts for our daughters' mothers. We carry around bitterness for what happened...We help men learn to forgive her and realize that we are not perfect either', he said...

"'A lot of guys don't know how to run a household or take care of a daughter', said Mr. Jones. 'This experience teaches them a lot of things. It all starts with the love...Part of being a good father is to show your children how a Black woman should be treated. She learns that first from her father. If you're not teaching that, you're out of order', he concluded."

-from "The Trials of Daddies Raising Daughters," pages 9 and 34, June 17 THE FINAL CALL(Chicago, IL.)

**People of Color Discuss Tensions and Common Interests at D.C. Symposium**

"Immigrant and native-born people of color have similar issues of concern and must work together towards a unified goal, said a diverse group of civic leaders during the National Coalition on Black Civic Participation(NCBCP) Spirit of Democracy Symposium on Diversity held recently in Washington, D.C.

"National Black and Latino leaders and scholars spoke candidly about the perceived tensions as well as shared interests among the groups, a need for better communication across language and cultural barriers, and the implications these changing demographic trends will have on civic and electoral participation.

"Noting past issues that have unified the communities, including protesting after the 2000 election left many Black voters disenfranchised and the police brutality cases of Black immigrants Amadou Diallo and Abner Louima, the panel addressed common economic and political agendas, and strategies to reach out to newer immigrant communities.

"'Most native-born Blacks share the same backgrounds as recent immigrants from Africa and the Caribbean', said Dr. William Spriggs, a renowned statistician and director of the National Urban League Institute for Opportunity and Equality...

"A recent study by Prof. John Logan of the State University of New York shows that 25% of the growth of the Black population between 1990 and 2000 was due to immigrants from Africa and the Caribbean. These immigrant populations are growing at a faster rate than that of native-born Blacks...

"'This is a first in a series of dialogues being planned by the NCBCP to expand its mission of increasing civic and political participation in the Black community and to remove barriers to civic engagement and voter participation including language, class, and culture', said Melanie Campbell, executive director and CEO of the NCBCP..."

-from "Symposium on Diversity Initiates a Collaboration Among People of Color," pages 1A and 11B, May 29-June 4 JACKSON ADVOCATE(Jackson, MS.)

**African Lawyers' Group to Discourage Participation in U.S. Military**

...Even before dozens of multi-national corporations filed briefs in support of affirmative action, their executives explained quite frankly that as the globalization scenario continues to unfold, people of color will be needed to represent big companies in the Southern Hemisphere. It is much more likely that, in Africa, the Caribbean and Latin America, it will be possible to negotiate agreements that allow for exploitation of resources and markets if a corporation can send a 'brother' as its spokesperson. The pool of people to play this role would certainly diminish if affirmative action could not facilitate the matriculation of people of color at major universities.

"As for the military, it works hand-in-glove with the corporations to secure control of vital resources like oil - by force if necessary...Affirmative action ensures the possibility of putting a face of color on U.S. attacks by providing a steady stream of future military policy makers and spokespersons. If, for example, the U.S. decides to effect a 'regime change' in Zimbabwe, how can it be racist if Colin Powell is the primary spokesman?...

"The National Conference of Black Lawyers has resolved to steer young people away from careers in the military. The organization's resolution calls for 'an educational campaign that uses historical data to demonstrate the misuse of people of African descent by U.S. military and to promote the proposition that U.S. military service of any kind is highly undesirable and should be avoided by descendants of enslaved Africans'.

"The resolution also pledges the organization's assistance with identifying and developing alternative career opportu-

nities..."

-from "Affirmative Action as a Tool of Imperialist Expansion and Aggression," pages 1 and 2, July 2 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

**U.S. Government Eyeing More of Africa for Use in Military Adventures**

..."While the Defense Department has made no formal announcements about U.S. plans to acquire base rights on the African mainland, other moves suggest that interest toward that end is growing.

"The department recently announced that a U.S. counter-terrorism warship, the USS Mt. Whitney, is returning home from its tour off the coast of the Horn of Africa, but not before leaving off its command personnel and equipment at Camp Lemonier in Djibouti, which has acted as the main U.S. base for counter-terrorist activities off-shore and in the region since the Sept. 11, 2001 terrorist attacks against New York and the Pentagon.

"The Mt. Whitney's departure means that the camp will now be home to 1,800 U.S. troops, sailors, fliers and civilian personnel of a highly strategic point, sandwiched between Ethiopia and Somalia and just across the Red Sea from Yemen.

"The announcement followed little noticed remarks by NATO Supreme Commander U.S. Gen. James Jones, that Washington plans to boost its troop presence in West Africa, a troubled region that now provides more that 15 percent of all U.S. oil imports, a percentage slated to rise to 25 percent within 12 years...

"The moves also come amid reports of plans for major changes in U.S. deployments around Eurasia in the wake of the wars in Afghanistan and Iraq, and the adoption by the Bush administration of a far more ambitious global military strategy centered on preventing the rise of any possible regional rival in strategic parts of the Eurasian landmass.

"The purpose of the deployments is both to reduce the U.S. military 'footprint'in countries where the U.S. military presence has become a political burden for host governments, and to reposition U.S. forces globally for more rapid deployment to likely trouble spots, especially Central Asia, the Gulf and East Asia.

"The Pentagon is particularly interested in getting access to facilities throughout the region where it can position weapons and supplies, rather than having to rely on their transport from more distant bases..."

-from "U.S. Military 'Footprint' Looms Larger in Africa," page 13, May 27 THE FINAL CALL

**Oil in Africa: Who's Benefitting, Who's Not?**

"During the end of April and the beginning of May, a strike and hostage situation unfolded in the Gulf of Guinea oilfields in Nigeria. The serious job action received very little attention in the international press and nearly none in the US. Likewise, the trade union movement took little notice. On the other hand, energy industry interests reported on it and watched it very closely.

"The dispute arose when the National Union of Petroleum and Natural Gas Workers of Nigeria(NUPENG) challenged the fact that the company, Transocean, transported its foriegn workers from the mainland to the oil rigs by helicopter while Nigerian nationals had to endure a trip on a ship from the city of Port Harcourt. The strike escalated when five of the union leaders were fired for pursuing the demand. At the height of the strike, 170 Nigerians and 97 foreign workers were held on the four rigs with landing pads being blocked and boats being prevented from pulling alongside.

"On one side of the struggle was the NUPENG with the assistance of Petroleum and Natural Gas Senior Staff Association of Nigeria, or PENGASSAN and the Nigerian Labor Congress. And on the other, Transocean, the Houston based oil company, the state-owned Nigerian National Petroleum Corporation (NNPC) and the government. Transocean which also has opera-

tions in Angola, Equitorial Guinea, Ivory Coast, Republic of Congo and South Africa, asked the assisttance of the Obassanjo government who dispatched the Nigerian Navy to the scene. Transocean Inc. is the world's largest offshore drilling contractor...In Nigeria they operate mainly in the eastern Niger Delta. They eventually asked the President to have the Navy refrain from any action against the strikers.

"The negotiations led to a release of the hostages and more direct negotiations...the...strike...dealt with defense of a militant union leadership and a struggle against privilege for non-African workers...The West African nation is the sixth largest oil exporter in the world with half of its output going to the United States. Control of the industry enables the ruling elite to maintain power over the population. Yet, the oil rich areas of the country are the most neglected and underdeveloped. And it is in these areas where communities are challenging the oil companies and the national government to put more efforts into improving the harsh conditions of life. Women and youth have been involved in takeovers and disruption of operations to force improvements.

"Suraya Dadoo, in writing about African oil recently underscored how important it has become in the wake of the war in Iraq and the strikes in Venezuela. Dadoo also makes the point that this resource is often not used to benefit the people because the relationships with foreign companies are not always clear and there is little accountability...Halliburton, the huge energy company, was recently charged with making an illegal 2.4 million dollar payment to a Nigerian official...

"The exploration and extraction operations in Nigeria will be receiving considerable scrutiny in the coming period. On the same token, Africa as a whole, but particularly the area from Ivory Coast to South Africa will be caught in struggles for international energy domination..."

-from "Quiet but Important Strike in Nigeria," pages 4 and 11, May/June JUSTICE SPEAKS(Raleigh, N.C.)

# PUBLICATIONS

**Journal Offers Reappraisals of State of Africans' Cultures**

" In a major reappraisal of black art and culture today, from poetry to film to hip hop, leading artists and intellectuals consider 'Who Owns Black Art'? in the latest issue of 'Souls: A Critical Journal of Black Politics, Culture and Society'(Volume 5, Number 1) - exploring whether black culture is enjoying a new renaissance or has been irreparably eroded by U.S. corporate exploitation...

"Contributors include legendary poet and activist Sonia Sanchez, cultural critic Mark Anthony Neal, former editor of The Source and hip hop journalist Bakari Kitwana, cultural critic Charles Mudede, film scholar Jacqueline Bobo, and journalist Kristal Brent Zook.

"The issue opens with several articles that probe issues ranging from the importance of spaces offering support to black poets to the recent boom in the production of black women's narratives of self-empowerment in music and fiction to the mass-marketing of videos that project stereotyped images of blackness around the globe...

"Meta DuEwa Jones of George Washington University in her article 'Understanding the New New Black Poetry'...describes rich new havens for black writers that blur the traditional distinctions between 'high' and 'low' culture...

"Andrea Queeley of the City University of New York...argues that corporate white writers and directors have hijacked an organic urban art form to project images of black youth as nihilistic, criminally minded, promiscuous, and materialistic...

"Together the articles offer a groundbreaking look at today's black art scene, tracking the creative, social and economic forces that drive contemporary African American culture.

"'Souls', published quarterly, is edited by Manning Marable, professor of public affairs, political science and history, and director of the Center for Contemporary Black History

at Columbia University in New York..."

-from "The Crisis in Black Art: Top Black Journal Offers New Perspectives," page 14, June 12 OMAHA STAR(Omaha, NE.)

# LETTERS

**An Open Letter to Our African American Sisters and Brothers**

[Note: Peoples of color are being hurt more than ever today, thanks to the "Permanent War on Terrorism" and the War at Home. It therefore seems more important than ever to build alliances between our peoples who have similar struggles for liberation from poverty and racism, for peace with justice. This open letter is offered in that spirit. Comments or questions are very welcome. To contact its sponsors, see the note at the bottom of this letter.]

The media has been full of it this year, with such headlines as "Hispanics Now Largest Minority," "America's Ethnic Shift," "Latinos pass blacks unless you count black Latinos ..." "Hispanics Pass Blacks..." We even hear late-night TV host Jay Leno 'joke' to his musician (a black man) that since Latinos are now the largest minority, he and the musician are minorities together.

As Latino/a teachers, activists, community people, students, artists and writers, we stand fiercely opposed to anyone making these statistics a reason to forget the unique historical experience of African Americans, the almost unimaginable inhumanity of slavery lasting centuries, the vast distance that remains on their long walk to freedom. We cannot let whatever meager attention has been given to the needs of Black people up to now be diminished by those new statistics.

In the Latino/a community we will combat the competitiveness that could feed on those headlines and blind some of our people to the truth of this society. We will combat the opportunism that is likely to intensify among Latino politicians and professionals. We celebrate the unique resistance by African Americans over the centuries, which has provided

an inspiring example for our communities as shown by the Chican movement of 1965-75. We affirm the absolute necessity of standing with you against racist oppression, exploitation and repression--the real axis of evil--and of supporting your demand for reparations.

Latinos/as who may find it hard to see beyond their own poverty, their own struggles against racism--which are indeed real--need to think about one simple truth: only solidarity and alliances with others will create the strength needed to win justice.

Those newly announced statistics emphasize difference and pit brown against black like athletes racing against each other in the Oppression Olympics. But other numbers show how much we share the same problems of being denied a decent life, education, health care, all human rights. In times of war, look who fights and dies for the U.S. out of all proportion to our populations: Black and brown people. To put it bluntly: we are both being screwed, so let's get it together!

History makes the message clear. It is worth recalling a major reason why George Washington--the invader who wasn't our Great White Father any more than yours--became president. He made a name for himself by successfully using the tactic of Divide and Conquer against different native nations and tribes. Divide and Conquer, later Divide and Control, has sustained White Supremacy ever since. It will continue to do so unless we cry out a joint, unmistakable, thunderous NO.

That will not be easy. Our peoples have different histories and cultures, together with great ignorance about each other. Competition for scarce resources, from jobs to funding for university departments, can be real. Latinos/as do not always see how in a nation so deeply rooted in racism, they may have internalized the value system of white supremacy and white privilege.

As Latinos/as, we are committed to help build alliances against our common enemies. We oppose the divisiveness encouraged by statistics about who is more numerous than who. As activists, we urge our community to support Black

struggles and to fight together at every opportunity for our peoples' liberation. As educators, we work to teach about both Black and Brown history, and our past alliances. As men and women, we can never do too much to assert our common humanity across color lines.

Last, but hardly least, Latinos/as are a very diverse people with many different nationalities and histories. We also have various roots. In particular, we should recall that more Africans were brought to Mexico as slaves than the number of Spaniards who came, as can be seen by the all-African villages in Mexico today. The African in us demands proud recognition.

-Elizabeth "Betita" Martinez

[Editor's note: Elizabeth Martinez is a Mexicana/Chicana veteran of the battle in this country for liberation, an author, and is an editor of two periodicals--War Times and Shades of Power. She is based in San Francisco. The letter was signed by forty-four other folks. Elizabeth prepared this letter in consultation with Phil Hutchings, last chairman of the Student Nonviolent Coordinating Committee and co-founder, along with Martinez, of the Institute for MultiRacial Justice. Send comments or suggestions to i4mrj@aol.com. You are also welcomed to send a response to: HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE. 68542-2500.]

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*As African men, we commit ourselves*

*to respecting ourselves and each other;*

*to respecting African women;*

*and to respecting our children and youth,*

*and giving them proper guidance.*

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# BACK IN TIME

*...the strongest bulwark of the slave system was organized Christianity; or in other words, the various denominations of the Christian Church. The abolitionists of the eighteenth and nineteenth centuries were fought by the churches tooth and nail. The only Christian body that took a firm stand against the slaveocracy was the Quakers. As late as the middle of the nineteenth century the Reverend James Wilson referred to slavery as: "That gracious and benevolent system which elevates the heathen cannibal into the contented, civilized, intelligent domestics we see around us. Nay, more, into humble, faithful and most joyous worshippers of the true and everlasting God. Bless God for such a system. We don't apologize for slavery, we glory in it, and no society shall exist within our borders that disqualifies or stigmatizes the slave trade."*

*We recall reading of a slave ship which landed on the West African coast and kidnapped a number of men, women, and children; then headed for the New World with its human cargo. The captain of this vessel in checking his records was shocked to find that these hapless Africans had been kidnapped on a Sunday; so the ship was turned around and headed back to the African coast. Here the captives were turned loose, and then recaptured on a weekday. In the eyes of the captain, God approved of his slaving activities, but frowned upon the desecration of the Sabbath Day.*

*After the abolition of the slave trade, Africans were not given a chance to recover from centuries of bondage. Instead the European powers got together, invaded the continent, and reduced the majority of African peoples to colonial status...A good example of this brigandage is the history of the so-called Congo Free State under the control of King Leopold II of Belgium. An international African Association was formed by Leopold; and, at the Berlin Conference of 1884, the several European powers interested in the stealing of African territories handed over to the Belgian monarch the greater part of the Congo basin--an area covering about one million square miles. The Berlin Conference opened its proceedings "in the name of Almighty God" and turned over this vast territory to King Leopold's*

*International African Association.*

Source: INTRODUCTION TO AFRICAN CIVILIZATIONS by John G. Jackson

# ANNOUNCEMENTS

The Break the Chains conference will be held Aug. 8-10 at Univ. of Oregon in Eugene. It is dedicated to fighting repression, supporting prisoners, and eliminating prisons altogether. By providing anti-prison education, building on existing prisoner support efforts, learning from veteran prison activists, and initiating new campaigns against the prison industrial complex, this conference is intended to initiate a new era of heightened prisoner support and anti-prison activism...Wide ranges of folks have agreed to attend and share their knowledge, including former prisoners. Organizations attending include Free Mumia Coalition, Prison Legal News, and Out of Control Lesbian Committee to Support Women in Prison. There will be people working with prisoners that are HIV/AIDS infected and Black Panther and American Indian Movement elders, as well as a participant in the Attica rebellion of the 70s...Contact info. at P.O. Box 11331, Eugene Oregon 947440 or www.breakthechains.net

According to Black Anarchist and former political prisoner Lorenzo Ervin, an organizers' conference of people sympathetic to the Anarchist movement in various communities of color will be held in Detroit, MI from October 3-5, 2003. The conference will take place at Wayne State University. The purpose of the conference, says Ervin, is "to lay the foundations for an anti-authoritarian, grassroots movement of peoples of color that will organize in their communites against racism and repression." This conference is for community activists, oppressed and Indigenous peoples, anarchists and anti-authoritarians of color. It is a PEOPLE OF COLOR ONLY event, sponsored by the Students' Movement for Justice at Wayne State University, the Black Autonomy Network of Community Organizers-S.W. Michigan chapter, and other independent anarchists. Write to: BANCO at P.O. Box 19962, Kalamazoo, MI 49019-0962.

## HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

## NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

## HARAMBEE AFRIKAN CULTURAL ORGANIZATION

## CENTRAL COMMITTEE

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Mike Carr

Olotu Eko(Education Chairman) - Chuma Akinlowan

Eleto(Administrative Chairman) -

Akapo(Treasurer) - John "Preacher" Bolden

Akowe(Secretary) - Todd Adams

Akewi(Librarian) -

## HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa